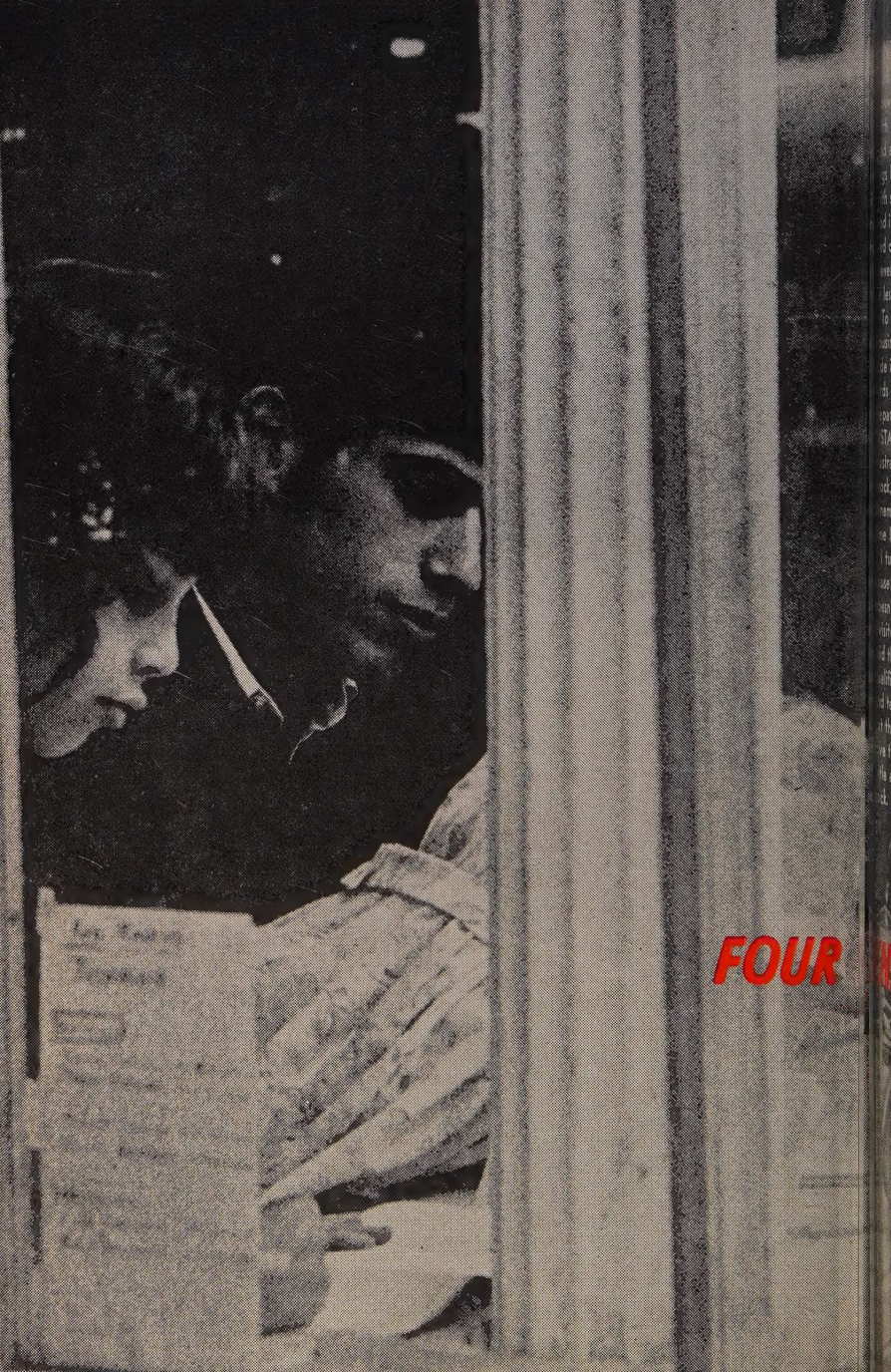




19-16
Youth
SEPTEMBER 10, 1967

OUR BOYS "STUDY" GHETTO
TESTIFIES IN WASHINGTON
BOYS AVOID "SOCIETY'S CHILD"?

Religious Education
EXHIBIT
Pacific School of Religion



FOUR

DREW SOKOBIN: I've been working out of St. Mark's-in-the-Bowery on the Lower East Side with all Puerto Rican children. I have a two-fold project. In the morning I worked out of a storefront with some VISTA workers on housing and in the afternoons I did tutoring and counseling with kids eight to sixteen years old, and just tried more or less to be a friend to them. I try to do something about the housing situation on the Lower East Side but it is terribly frustrating. The landlords don't do anything. The Welfare Department doesn't do anything. The A workers give up from sheer frustration. It's a shock, a tremendous shock, to see the conditions of the apartments. I almost cried the first time I visited one. As a tutor, but you can't get far, because the average ten-year-old here doesn't know his alphabet yet. Once I visited a school and the principal said that he just didn't have enough qualified teachers. Who wants to go and teach on the Lower East Side? Do the kids respond to any love you give them. When I gave them a lot of attention, they gave me a lot of love.



BOYS "STUDY" THE GHETTO

"I've gotten more education here in a month than during all the rest of the school year," said a high school senior thoughtfully as he and three other boys evaluated an experimental project which they had just completed. As part of their scholastic studies at Pomfret School in Connecticut, each boy had spent the month of May working in a ghetto situation in New York City. Courses for the school year had included special readings in problems of minority groups and social anthropology. But only ▶

Photos by Ed Eckstein

September 10, 1967

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Cover photo by Ed Eckstein.

seven seniors were chosen for this initial experimental month working in inner city projects in Springfield, Mass., Hartford, Conn., and New York City. "To me, this one month alone has been more than a school year," one of them summed up. "This is a much more interesting, rewarding, and beneficial way of education. You can see what you learned and you learn from what you see."

The Pomfret School in Pomfret, Conn. is a private preparatory school for boys. Because its chaplain is eager for the boys and the church to get out into the world, he responded to a suggestion of an unsheltering experience for the boys from one of this year's guest speakers at Pomfret, Canon Walter Dennis of New York City's Cathedral of St. John the Divine. Together with the school they developed the experimental project for seven seniors.

Working in New York City were Miles Canning of Fairfield, Conn., Denny Hahn of Poughkeepsie, N. Y., Rod Von Ohlschlag of Reading, Pa., and Andrew Sokolich of West Hempstead, L. I., N. Y. Each boy was affiliated with a local church but, in large part, was on his own during the month. Since the program in New York City was coordinated through Canon Dennis, the boys met with him for evaluation and counsel. Sitting in on one of these sessions at the end of the month was Ed Eckstein, photographer and reporter for YOUTH magazine.

A shocking experience/"To read about the housing problem in some of the tenements is one thing," observed Andy, "but actually to see them is something else entirely. The first experience I had working in a tenement was to go

message to a Puerto Rican lady to go with her son to the hospital. I
lived in there. It was on Sixth Street, which is a real central slum area
of the Lower East Side, and I was just completely shocked. I didn't believe
it. You walked in there and it was just as dirty and filthy as can be. There
was a terrible odor throughout the whole building. I walked into the room
and I saw the lady with seven kids. There was no husband. There was
mold all over the floor and guys had been throwing up in the hall. It was
just as can be. The little kid was sick. They had running cold water,
leaked ceilings, garbage in the sink. They ate out of cans every day.

This is a terrible problem, because the landlords don't do a darn thing
about anything. If you complain, the landlord says, 'Any complaints and
we'll kick you out of the building.' The tenants don't realize what their
landlord means—that they can stay there. And the Welfare Department says,
'Well, you wait a while and we'll come around and fix your ceiling and
floor and this,' But it's been six months and this one building has not been re-
paired. St. Mark's Youth Center is trying to get the people on the ball,
to unite them so they can work together and fight these problems, other-
wise they're lost.

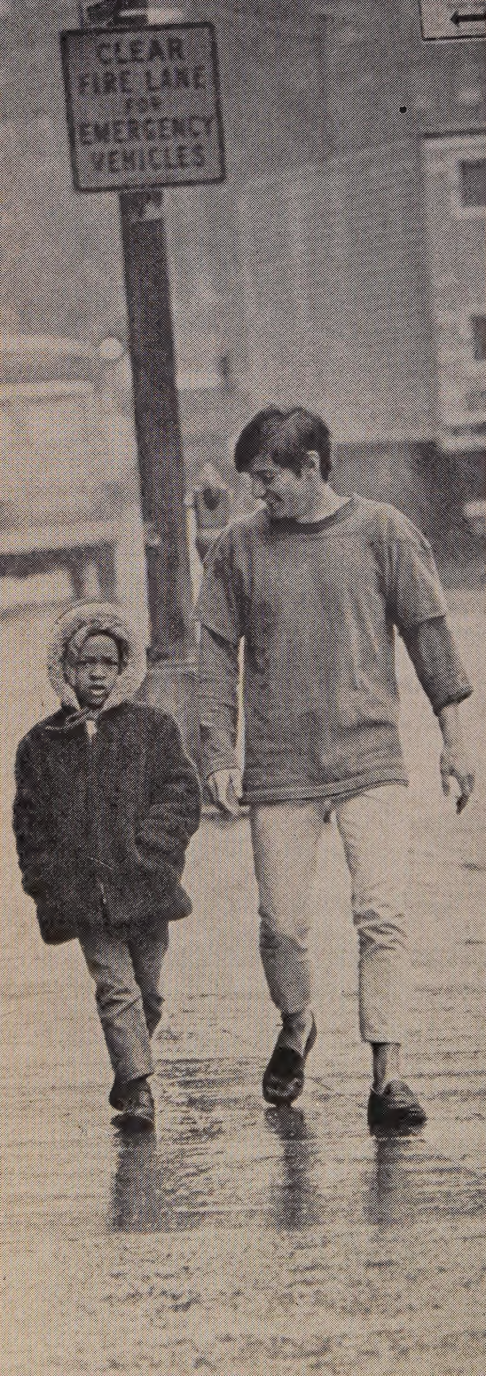
The little kids run around the streets all day. There's no father. And
the mother is either working or out on the streets somewhere and she locks
the room. The kids have nowhere to go. And who would want to go into
a room like that anyway? They don't want to stay in there because the
city streets outside are twice as clean as the building inside."

Some signs of hope/"When the tenants do get together, they can
accomplish a lot," Miles commented. "Take, for example, the organization
Metro-North. It started when one woman refused to pay her rent until
something was done about the condition of her apartment. Her stand en-
raged others to do the same until the whole tenement building united
and withheld their rent. From this protest has grown a major program
of reconstruction, rehabilitation, and relocation of an entire block of deplorable
tenements."

Meeting the man on the street/"You cannot come in here to learn
about the inner city and just stand out on the street all day and look,"
Miles insisted. "You've got to dig. Talk to different people and make the
roach and be approachable, because it's all underneath, but it's all
there, too."

You develop a sense of whom you can talk to, whom you can give a
cigarette to, and whom you give subway tokens to," Miles said "I found
out after a week that if you give a cigarette to everybody or if you give
away money to everybody, you'll be broke and you'll have to go begging
yourself. So, you have to learn to get out of it gracefully . . . it's pretty
important to learning how to live with people."

And you have to use some discretion about whom you talk with and
whom you don't," suggested Rod. "You can tell when a guy is pretty well
fed up on dope or is drunk—and some people certainly are dangerous.



MILES CANNING: For the month, I've been working at East Hill Protestant Parish on Second Avenue between 105 and 106 Streets. In the morning, the bulk of my work is helping out with the mechanics of the parish—typing and making posters for the Church of the Ascension and the Church of the Resurrection. I found out that the parish is very closely related to the community situation there. It's a unified neighborhood, where 15 years ago or so, there were a lot of gang fights and rumbles between Puerto Rican and the Negro factions.

Most of the people I tutor in the afternoon from three to five are Negro youngsters and it was all on a one-to-one basis. I taught mostly kids in the second to fourth grades. Tuesday and Thursday nights I worked in a study hall that is for high school students. One thing that struck me about the educational aspect of this project was that the parish really makes the effort to interest children that are in high school to go to college. They have a library there with a whole shelf of college catalogues.

At nights I walked around Harlem and did what I did and saw what I could see and I learned that every person you meet is very different and interesting and you can learn something from them. I certainly learned much more than I taught the youngsters I tutored.

can usually tell by your sixth sense or something whom you're going to be in trouble with and whom you're not."

Denny recalled only one time when he found white hate in Harlem. Miles and I were walking along when a lady stepped out of her door and said, "Get out of Harlem! Get out of here. We don't want you!" We just walked away. That was the only instance where we were outwardly shown white hate, but they have every reason to."

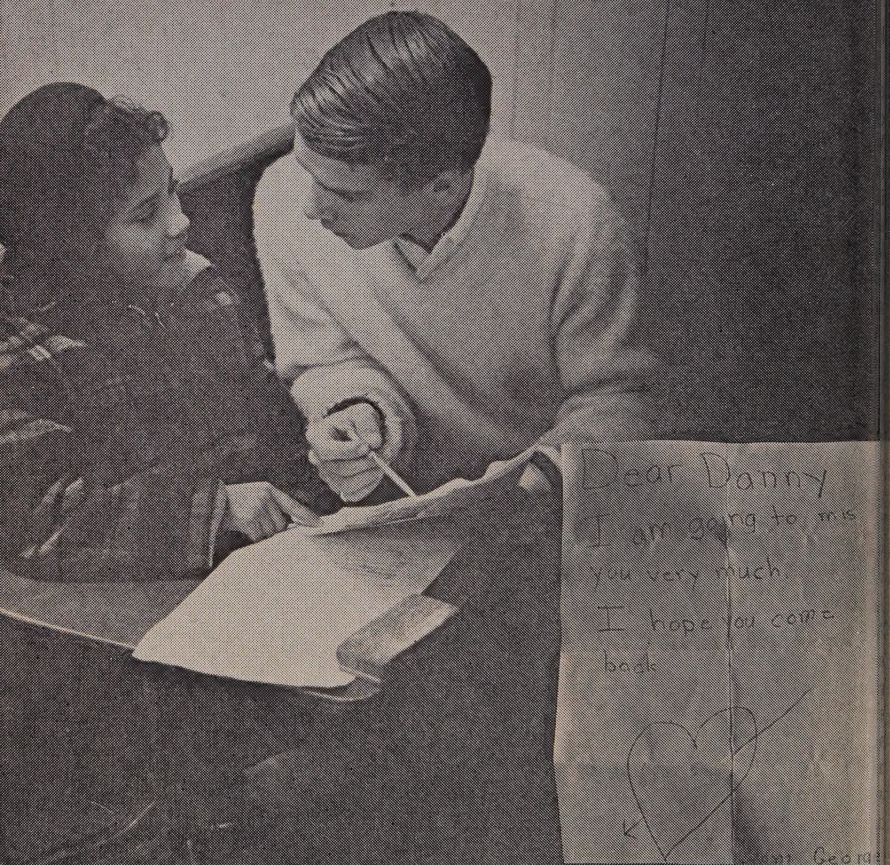
Miles and I got into a fight three nights ago down in East Village," Denny reported. "Not with a Puerto Rican nor with a Negro, but with three white guys, from Jersey City. These guys said they could earn more money shooting pool—\$200 a week—and we said, 'Let's face it, a fellow with a college education will make much more money than this.' And it got a little heated and I guess we made some nasty remarks and before we knew it . . . we got floored."

A teen-age prostitute/"One night I was out riding the subways," Rod recalled, "and got off at Union Square and walked around a bit. I had heard of this bar known to intimates as 'the drug center of the neighborhood.' If you want to buy some drugs, you go into this bar and there's a pattern of what you say—sort of like a British spy movie. There was a woman sitting at the bar who was obviously on dope. She looked about 30 years old from the awful condition of her face, but she was only 16. I talked to her and found she was selling herself to support her habit. I tried to get her to go to rehabilitation. Eventually she agreed to go down to St. Vincent's church center where I was located and we got a cup of coffee and talked some more. She said, 'The best thing you could do for me would be to give me enough money weekly so I wouldn't have to sell myself on the street to buy drugs.'"

It's very difficult for these people to accept change. You talk to an addict who's handling \$115 a day and then tell him he could get a job making—what—\$55 a week, and he'll just say, 'Look, man, I can earn \$115 a day pushing.' And it's just this total reality—or perhaps this total unreality—of the situation in which these people find themselves. We've imposed our middle-class values on them and yet there's this perverted sense of it all where the whole thing is distorted, where they only see each other for what it is. I mean, no future."

Ability of teens to handle project/Since these four high school seniors were obviously selected for this experimental project because of their maturity, several questions arise: "Should this kind of project be open to all high school students? What qualifications are needed to cope with this level of experience?"

Andy's quick response was: "You need a lot of patience. And you have to be able to look out for yourself. As far as value to high school students, I couldn't trade this month for a whole year at school. This has given me more education than any prep school or public high school, because this is reality. It actually happens, and you have to face it. It's the first time I've



DENNY HARD: For two weeks Miles and I lived in the center of Harlem. The experience quickly broke down any preconceived ideas imposed upon our minds by newspapers, mass media, and our "higher class society." When you visit Harlem, you see real people caught up in poverty and disease. They have real personalities and they aren't simply statistical figures registered in print.

My typical day started with tutoring from nine to eleven a.m. at P.S. 83. I worked with a fourth grader who was very good in math but poor in reading. Then, in the afternoon, I worked from three until eight p.m. with the tutorial project at St. Edward the Martyr Church on East 109th Street. We had about ten tutors for 150 kids. I tried to maintain a one-to-one basis, but unfortunately this didn't always hold true.

I had the opportunity to talk to a teacher from a Harlem school. She had a defeatist attitude, because she could see no reason for sending these kids to school when all that would be doing when they get older is hanging around the streets. Her oversimplified solution was to send all the kids to vocational schools.

l to face it. If every student did it, he'd be more well rounded." But you have to have an education to understand it," was Rod's qualification. "For instance, this year at Pomfret our English course was centered around themes of alienation and the experience of minority groups. Without this information, I don't think this experience would have been as much for me. I think the major requirement for anybody to come down here is to have an open mind and really want to learn. I know a few people who aren't ready for an experience like this because they haven't come to any kind of intellectual curiosity. They aren't ready to open themselves up to physical and emotional harm. You have to be prepared to sacrifice a lot of comforts when you're down here."

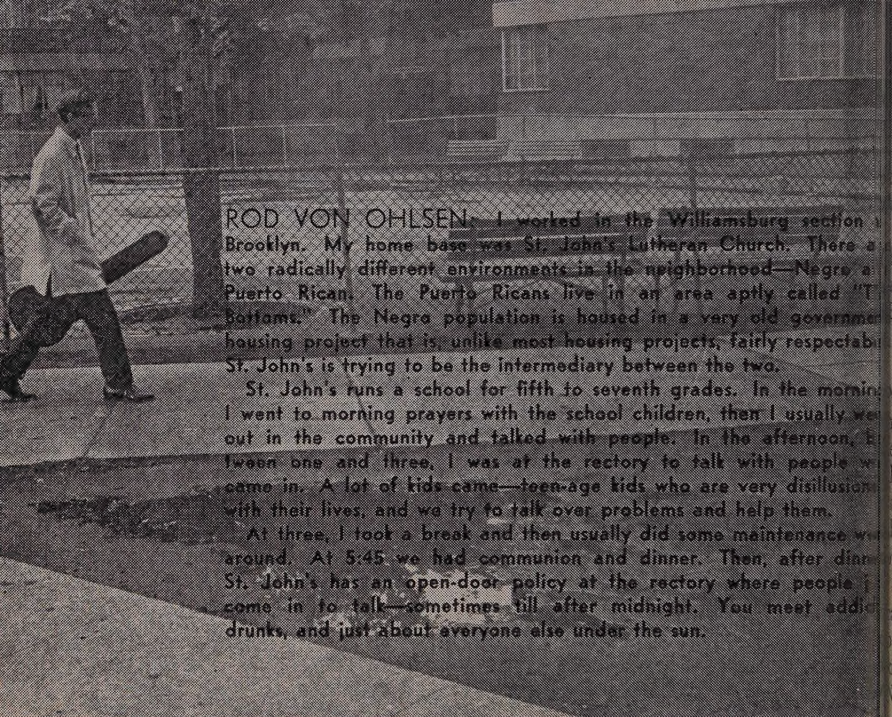
And Miles added: "You have to have a little courage, too, I guess. A lot of our experiences occurred at night. A guy who comes here and does all his work properly in the daytime and stays inside at night isn't going to get much out of it. Quite a few nights we just walked around Harlem, which I guess was not the safest thing to do, but we met the most interesting people—ex-convicts, junkies, pimps, and the like. All four of us met a guy who'd just got out of jail for killing a man. It's not a very pleasant thing, and someone might say, 'Are you crazy to talk to him?' But when I spoke to him, he was a very nice guy and taught us a lot in a different way. He had a fantastic personality."

A risk worth taking? "We've had our headaches," said Canon Dennis, "but this is the kind of program we would like to commend to churches in other metropolitan areas and to other prep schools. We'd want to start with schools who are less rigid in their whole program, because this takes educational flexibility, a social concern, and an administrative risk not normally found in schools. Finding enough parishes where students can do meaningful work, where they can be housed in comparative safety, and where supervisory arrangements are satisfactory would be a major administrative headache if this program were expanded."

Many parents would want rigorous supervision for high school students. "In this project you are on your own, basically, and you are exposed to all types of people. And if you increased the number of participants in such a program, the inherent risk—in terms of liability suits against schools where students get hurt—could be a major problem. If anything happened to any of you, we would have been liable in a real way."

Reactions of parents and friends "My parents are fairly open-minded," said Miles. "However, they were a little tense when they heard where we'd be staying and what I'd be doing, because they'd heard a lot of things about Harlem, which I might add I didn't run into."

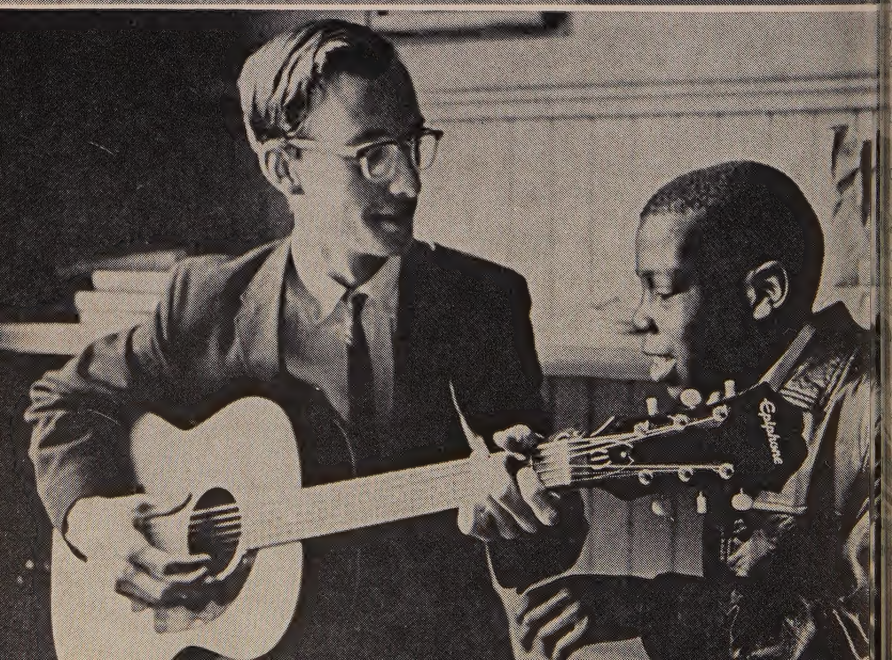
When I told my parents about the project," Rod reported, "they had the idea that the moment I stepped out of the subway somebody would jump out of the bushes and knife me to death, which is typical from read-too-many newspapers like the *Daily News*. They thought this would be



ROD VON OHLSEN: I worked in the Williamsburg section of Brooklyn. My home base was St. John's Lutheran Church. There are two radically different environments in the neighborhood—Negro and Puerto Rican. The Puerto Ricans live in an area aptly called "The Bottoms." The Negro population is housed in a very old government housing project that is, unlike most housing projects, fairly respectable. St. John's is trying to be the intermediary between the two.

St. John's runs a school for fifth to seventh grades. In the morning, I went to morning prayers with the school children, then I usually went out in the community and talked with people. In the afternoon, between one and three, I was at the rectory to talk with people who came in. A lot of kids came—teen-age kids who are very disillusioned with their lives, and we try to talk over problems and help them.

At three, I took a break and then usually did some maintenance work around. At 5:45 we had communion and dinner. Then, after dinner, St. John's has an open-door policy at the rectory where people come in to talk—sometimes till after midnight. You meet addicts, drunks, and just about everyone else under the sun.



very harmful to me, both emotionally and possibly physically. They were at that it was very difficult emotionally, for you're under a great strain." Since I had had a successful experience working with underprivileged children out on Long Island two summers ago," Andy added, "my parents are very enthusiastic."

"My father tried at first to discourage me from going down to New York City," said Denny. "But I went home two weeks ago and told him about the project and now he's not too alarmed by the fact I'm staying in Harlem."

And how did their friends feel about the project?

"They were pretty shallow about it," Miles answered. "They thought of New York as sin city and thought it would be a big blast to skip a whole month of school to come down here and really paint the town. But I realized when I came here that for several reasons I couldn't exactly paint the town. First, I was limited in my financial situation and, second, I had many things to learn and too many things that I really wanted to do that were much more beneficial to me in the long run. So, I think I faked most of my friends."

Friends gained and lost/"We hate leaving New York," Miles said, "because we've been tied up in everyday controversial subjects like Vietnam, poverty, homosexuality, prostitution, and so forth. And working with these kids in school in the tutorial program, we find we're just in with the times. Now we can go out and talk intelligently with people who may have this same attitude as to what Harlem is like and why and how people in the ghetto need help. And now I know what I should be doing if I were to take a job down here. I know what approach to take to these younger kids." But," Rod interrupted, "four weeks back in a society like Pomfret and a little environment, and you just become stale. No one really cares."

"It was a funny thing," Andy reminisced. "Down there I sort of leaned toward one little kid who had the worst situation of all. Over a week ago, I went out and bought him a pair of skates, because a lot of the kids had skates and he didn't have any. I told him I had a big surprise for him tomorrow. He stayed out of school and just sat on the stoop all day waiting for me. When I came, I gave him the skates and he hasn't taken them off since. He probably goes to bed with them on. This kid just loves me—holding my hand all the time."

"There's one kid I tutored who cried yesterday on my last day," Denny picked up a slip of paper. "And he gave me this note. It's trying when you see a little kid in second grade crying. He sort of spelled this wrong." "To work here only a month is very unfortunate for the kids," said Andy. "I like teasing them. For me, it's quite an experience, but for the kids who are here a month and you're their best friend—their only friend—and suddenly you leave, just like that. And they're lost again. And there's probably no one to take my place. You just hate to leave." ▼

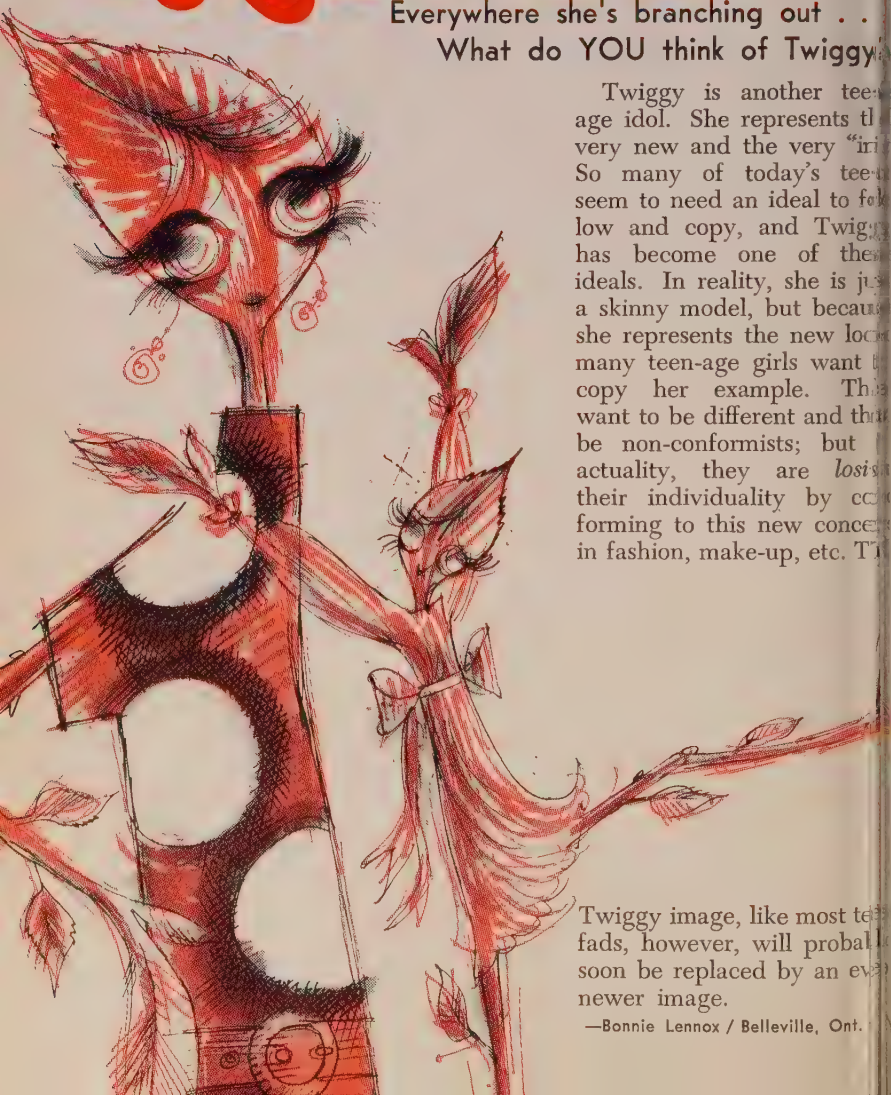
Twiggy

Everywhere she's branching out . . .
What do YOU think of Twiggy?

Twiggy is another teen-age idol. She represents the very new and the very "in". So many of today's teens seem to need an ideal to follow and copy, and Twiggy has become one of their ideals. In reality, she is just a skinny model, but because she represents the new look many teen-age girls want to copy her example. They want to be different and therefore non-conformists; but in actuality, they are losing their individuality by conforming to this new concept in fashion, make-up, etc. The

Twiggy image, like most teen fads, however, will probably soon be replaced by an even newer image.

—Bonnie Lennox / Belleville, Ont.



I think she's fine! Really, don't see why everyone is hung up over her. She is inn-y—yes, but she is a model; so why not be skinny?

—Carla Clement / Pullman, Wash. / 18

So skinny it hurts to look at her—not at all becoming.

—Sam Boothby / Walpole, Mass. / 17

I just try not to.

—Lynn Frederick / Nappanee, Ind. / 16

I think Twiggy can stand a few more pounds and a light tan. Other than that, I think she's okay.

—Nanette Akau / Kula, Hawaii, / 17

All I know about her is that she looks like and *that* I dislike. As far as I can see, she has *nothing* to model!

—Dave Brown / Pompey's Pillar, Mont. / 18

If it wasn't for the fad she represents, I feel that she as an individual model would be fine. Her supporters and sponsors have made her and not she herself.

—Neil Rettinger / Bourbon, Ind. / 18

I do not like her at all. To me she represents the ultimate in neutered fashions.

—Gregg Percival / Sepulveda, Calif. / 16

I don't.

—Sandi Hansen / Manitowoc, Wis. / 16

I think she's cute, but she should have more of a figure; it would help.

—Kristine Wunsch / Portland, Ore. / 15

I don't like her. I think people are beginning to take this mod business too seriously.

—Elizabeth Dout / Chicopee Falls, Mass. / 17

Twiggy is not really any different from the other models. She's just skinnier. Most of the boys I've talked to don't like her—in fact, they think she's ugly.

—Kathy McGavock / Trenton, Ill. / 16

I don't have anything against her but I don't see why everyone thinks she is



so great. I think the things she does are ridiculous—like painting on her eyelashes, etc. etc.

—Pam Dunkerly / Oaktown, Ind. / 15

I don't feel one way or the other about Twiggy. Most boys I know think she's too skinny. I feel sorry for her, because it appears as if she's being exploited.

—Jennie Colburn / Los Angeles, Calif. / 16

That's a moot question! But she's certainly a money-maker right now!

—Marcia Clemmitt / Canton, Ohio / 17

I do not think she is good-looking at all, but she does seem to have talent as a model. Her fame, however, will most likely be very short-lived.

—Mary Esther Zook / La Porte, Ind. / 17

She's cool. I like the stuff she says. She's really ugly, but she doesn't let it bother her—just makes the most of it.

—Helen Frost / Wilbraham, Mass. / 18

She looks very exciting.

—Kevin Miller / Elizabethtown, Pa. / 19

I can take her or leave her. She and people like her whose supposed talents are

so publicized don't shake the world too much.

—Susan Robinson / Goffstown, N. H.

I have liked Twiggy from the very start. She is new and different. I feel she has offered much to fashion.

—Becky Jarrels / Grottoes, Va. /

Twiggy is a skinny English teenager with too much eye make-up and with too much hair chopped off. I'm sure that most girls wouldn't like to have her weight problem.

—Ellen Beers / Fostoria, Ohio /

Iggy.

—Frank McLain / Jamestown, N. C.

I feel that Twiggy is a very fortunate young lady with an excellent manager who made utmost use of her deficiencies.

—Catherine Rushing / Jacksonville, Fla.

I think Twiggy is a great model. She has nice hair and lovely eyes, although she's really too thin.

—Shirley Thomas / Scarborough, Ont.

I think she is neat! But she is lacking on a figure. That is why many kids like her.

—Ralph Bice / Ripon, Wis.

I think of Twiggy hardly at all, but she seems a girl destined to oblivion because of other women's lack of willpower to become emaciated.

—Mark Stedman / Davenport, Iowa



think that she's a generation fad that comes and goes. She came, she's here, she's going out fast.

Dave Brune / Warrenton, Mo. / 16

he might wear the latest fashions, but I think she's not."

—David Sprickman / Erie, Pa. / 17

he's had luck as a model

I have no grudges against her success. So she looks like a boy—I don't and neither will!

Marcia Armstrong / Tampa, Fla. / 16

am impressed by her talent and quick rise to fame.

She has a look of innocence and naivité that is capturing.

Stephanie Stoeve / Pasco, Wash. / 17

think she's great! She's a big change—a delightful change—from these large, male-sexed, fashion models.

—Deborah Horton / Hamburg, N.Y. / 16

to quote some unremembered source—"Overexposed and underdeveloped."

—Tom Reinarz / New Braunfels, Tex. / 17

he would be alright on his own, for it appears she couldn't eat very much.

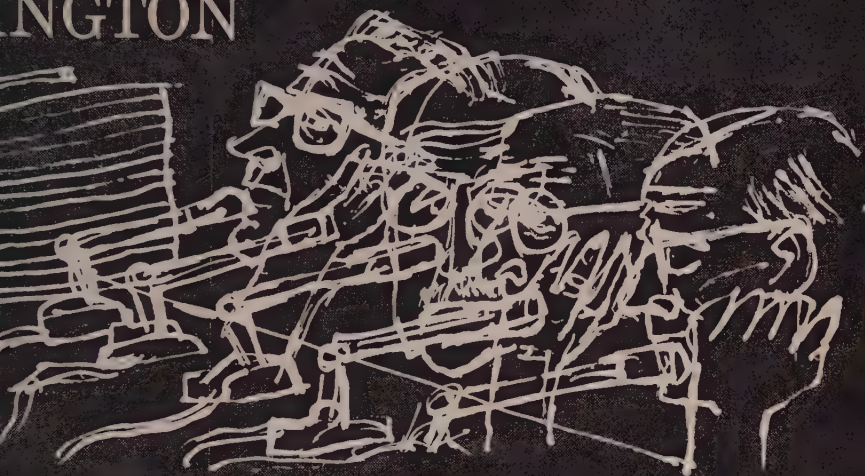
—John Bryan / Affton, Mo. / 17



GLENN SHIVE GOES TO W



INGTON



GLENN SHIVE / What is it like to testify before a Congressional committee in Washington? Do the Congressmen ever hear testimony from teenagers, especially when they're considering legislation that influences the future lives of our younger citizens? How does a person go about being heard? What's the role of the church before such committees? These are questions I've often wondered about and now, as I look back on my own experience, I have mixed feelings about the hearings but strong convictions that what we said and what we did were necessary.

An important part of the U. S. federal legislative process are the public hearings which standing Congressional Committees hold to review and debate openly the issues in question concerning bills to be put before Congress. As well as being an educational process for lawmakers, this is an important opportunity for minority groups and social organizations to register publicly their official position and directions of concern on the questions of our time.

One major question facing Congress this spring was the nature of the military draft system for the United States Armed Forces. Whatever law is passed, its impact on the nation's youth was life-shaping and its intent would tell the world how we place our priorities. The public debate occurred against the background of an extensive mobilization of the U. S. military in Southeast Asia. While anticipating our increasing dependence

Serving your nation's armed forces poses a moral question to every Christian

upon military means to provide for our "national interests" in international affairs, Congress faced the task of creating a system for a national military draft which could provide the assumed necessary military strength of three million-plus men, while also securing just equity in a selective (as opposed to a universal or voluntary) conscription system. The draft needed an overhaul; the nation needed to reassess its direction of relationships with other nations and peoples.

The Church participates in Congressional hearings as part of its witness to the secular problems of our modern age. Individual denominations testify in order to express their officially-adopted positions on pending issues of national legislation. For the Church it is a valuable involvement in the debate of the burning issues of domestic and international affairs. The Church carries a responsibility to lend direction and meaning to human and social relations. Is not Capitol Hill a pertinent "mission field" for the outreach of the Church?

In the spirit of this commitment, the Church of the Brethren, along with other denominations, took the initiative to participate in the Congressional hearings on the draft discussions. And, in order to offer a timely opportunity for expression of a youth's perspective on the draft, the General Brotherhood Board decided to have a draft-age youth testify before the House Armed Services Committee Hearings.

I had previously written the following on how I feel about the draft:

"The obligation to serve in one's nation's military poses a moral question to every Christian in the world. When one's nation adopts and sanctions a policy of participation in a shooting war against another faction of mankind in our global community, the question bears an even greater magnitude. Society and post-Jesus morality prescribe diametrical obligations and doctrine. As 'no one can serve two masters,' one must establish his responsibility according to Christian or national expectations.

"I believe my responsibility lies not in one nation, one government, one race, or one political dogma, but rather in all men. I maintain that the solution to man's inability to live with his brother on this contracting globe was taught and demonstrated by a man called Jesus. He had an alternative for war, prejudice, crime, poverty and unhappiness, but few are willing to give it more than lip service. We must come to the realization that nations and denominations are as anachronistic and as dangerous to people as intolerance and apathy. My moral convictions forbid my serving my country in its endeavors. It is not a question of whether to 'put in a two year hitch' with Uncle Sam or Jesus, but a pivoting, basic question concerning the future of the humanity of man. This is God's only concern; and He sent his son to be human—and to show us how."

On the basis of this statement, I was invited to be the young spokesman

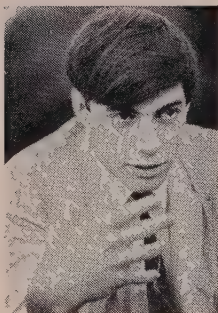


to express the concerns shared both by the Church and by a large segment of the youth population to the House committee hearing. After receiving the invitation, I did background research on the issues involved in the new bill and then wrote the testimony. With the help of an Eberly, the Brethren Washington representative, this testimony was revised and then approved by the General Brotherhood Board. We were to await the summons to appear before the committee.

The Committee hearings on the draft were tempered by events which occurred during those early days of May. Congress reacted sharply to Dr. Martin Luther King's statements of encouragement to conscientious objectors and "draft dodgers." Mohammed Ali had decided to resist induction on moral grounds as understood in his religious faith. The draft system was under fire by students and some faculty on college campuses across the nation. The Supreme Court had ruled against the "Supreme Being" clause in the conscientious objector's declaration—thus recognizing the conscience as "human" not "religious" or "non-religious," a great liberalizing provision for the C.O. classification. General Westmoreland had addressed Congress calling for a "solid home front" and declaring dissent to be engagement for the "enemy"—thus equating criticism and dissent with lack of patriotism and evil. A serious suggestion to disregard the First Amendment was expressed—an indication of the frame of mind Capitol Hill had entered. The "super-patriots" (to borrow Mr. Fulbright's term) were accelerating their rally round the flag. The political climate was dogmatic and tolerance was short during the days of the hearings.

Early on May 4, I went to Washington. Located deep in the Rayburn building complex, the Vinson Committee Room manifests a dignity expressed by rich mahogany wall panels, black leather upholstery, and a pioneering display of seals and flags. Two semi-circular panels formed the ends of desks for the 18 Representatives who serve on the Committee; half the places were vacant. Presiding from the raised Chairman's desk, South Carolina's Rep. Mendel Rivers. The recording secretaries worked dutifully as testimonies were delivered and brief cross-examinations followed. The American Legion presented a long testimony basically saying that it agreed with the recommendations of the Clark Committee studies and the Marshall Commission—two government analyses of the draft system. The University Christian Movement gave a responsible testimony which questioned the justifications and the provisions for equity in the present draft system, and which proceeded to express viable alternatives. Since the UCM witness did not conform to the already-established pattern of testimony among the Representatives, he was cross-examined in the manner of a court trial. The negative response of the legislators was accentuated by the fact that the witness was a conscientious objector.

It soon became apparent to me that the Committee was less interested in studying the ramifications of a draft system than it was in refuting the objections and positions of those it regarded as "protestors." The atmos-



They seemed more interested in refuting the "protestors" than in exploring the issue

there was not a creative and searching one, weighing new possibilities for draft legislation, but one of a dogmatic pursuit for "reconciliation" of different opinions.

Disappointment and frustration grew within me, even transcending my nervousness. The affair became almost a public contest between antagonists, with the authority of the Committee winning most of the gambits. When a Quaker, testifying in favor of broadened C.O. provisions, was asked whether he was or is a member of the American Communist Party, a trauma

of McCarthyism flashed in my mind. I stopped even trying to imagine what their response to my testimony would be.

During a noon break, I reflected on the sobering morning over a breakfast cafeteria lunch. I had begun to have a feeling for the importance of the efforts of the Church—and was less aware of my personal feelings and anticipations. But, I knew that the experience of testifying would be one of important growth for me—plus a valuable testing of whatever it is that is moving within me.

The afternoon session began with a representative of the American Ethics Society, followed by a minister from the Unitarian Universalist Churches. The content of their testimonies was stimulating, and I became absorbed by the fascinating interplay of ideas.

Then I was called before the Committee.

After a brief introduction by Mr. Eberly, who was at my side, I began to read the prepared testimony slowly and deliberately. Passing over familiar words and thoughts gave me subtle strength and sureness. All went well until the final portion of the testimony where I had expressed concern about the assumptions upon which the entire draft system is based. I sensed movement as I read, and nearly paused to survey the reactions. I had been interrupted by two Representatives who vigorously disagreed with a charge against our token commitment to developing nations and our efforts to preserve an unjust status quo in international relations and economics. I finished my testimony and awaited the reaction.

The response in the form of cross-examination was somewhat muffled—perhaps by my age. Some of the Representatives probably did not take me seriously at all, and thought it worthless to ask questions. Other than a few clarifications and minor points, there was no significant discussion. When one Representative asked for the names of the group I represented, Mr. Eberly presented him with the current church directory. Another Representative immediately objected to this request for names. That ended the testimony, and I rose to leave. The actual testimony had lasted about 15 minutes. After a few brief comments with Mr. Eberly, I made ready to leave for home and some long overdue school work.

During the following days, I tried to assess the experience. Did our testifying make any difference? The story was covered in the Hearing reports and appeared in the *New York Times*, *Newsweek*, and several church publications. One Representative was quoted as mumbling during my testimony. "You make me sick." Basically, what I said was associated with a general student protest of the draft system and the churches' dissatisfaction with government policy in national and international affairs. I felt a failure to communicate. I had met the barriers and frictions which occur when new ideas of reformation and change meet with the forces of "standard procedure" and the status quo. But, this had been a precious opportunity to *do* something, to become involved. My involvement in secular affairs came through the initiative and forward thinking of the church. The church can be a key means for youth involvement. It can act as a mobilizing force for change in a world which needs change badly. ▼

GLENN SHIVE / Last year Glenn was an International Christian Youth Exchange student in Switzerland. Between high school graduation in June and entering college this fall, Glenn spent a month in an ecumenical work camp in Latin America.

EXCERPTS FROM GLENN SHIVE'S STATEMENT TO THE HOUSE ARMED SERVICES COMMITTEE:

... Our national government is obliged to preserve and respect the liberty of the individual to freely exercise his conscience in regard to moral questions. The war-crimes trials following the Second World War asserted the binding responsibility that all men bear for their own actions, even in obedience to military obligations in time of war. A sane and moral society should encourage the sincere exercise of conscience rather than compel its members to violate it in favor of institutionalized laws and obligations. The right to question and the right to dissent (one does not necessarily mean the other) are not only just but essential for a free society to make competent decisions on policy and action.

... In the interest of law and the right of the individual to exercise his personal conscience in regard to military service and the draft, I, and those I represent, strongly encourage that the following provisions be included in any new Selective Service legislation:

1. the retention of the provision for non-combatant military service for those conscientiously opposed to full military service;
2. the retention of the provisions for alternative civilian service for those conscientiously opposed to war in any form;
3. the recognition of the right of individuals to be conscientiously opposed to a particular war, declared or undeclared;
4. the recognition of the right of individuals to be conscientiously opposed to particular forms of warfare.

In addition to the above provisions, we also strongly advocate the recognition of the validity of conscientious objection to war or forms of warfare on a basis other than religious.

THANKS FOR SELF-RESPECT

When I received my July YOUTH, I sat down and read it from cover to cover and was very impressed by the entire issue, but especially by the article on unwed mothers.

Yesterday my boyfriend broke up with me because I'm not the type of girl to "go all the way" with him. I had seriously considered using sex to keep him, because I truly liked him—call it love, if you wish. Somehow I wish I could let those five girls know that they just saved me from sacrificing my self-respect and my ex-boyfriend's respect for me—the respect that made him break up with me, even though he says he still "loves" me. Please thank them.

I believe that every girl *and* boy should read this article—and the boys need to realize that they can't get off scot-free, that they're very responsible, too.

Thank you very much for a wonderful and meaningful article.

—*Name withheld by request*

IS THIS TRASH?

I am concerned about a letter-writer in the July issue identified as "C. R." from Parma, Ohio. He called YOUTH magazine "disgusting trash" and refused to distribute it to his class anymore. The so-called "trash" in this magazine deals with problems today's young people must face. I feel there is no better way to solve them than to bring them to light in a Christian magazine such as this. Why try to hid the problems of the world *behind* the gospel of Christ instead of dealing with them *through* the gospel of Christ?

The analysis of the Monkees (in the same issue) was tops! . . . I agree

touch & go

that the Monkees haven't been given the credit they deserve, even if they are synthetic. I don't care if they're battery-operated, I think they're the greatest!

The article on unwed mothers was great but why is nothing ever said to boys about "how far can you go"? Maybe I'm wrong but always in our discussions and books, etc., they always say: Boys—take everything you can get because it's your "nature." But the girls always have the entire responsibility for setting the limits. Just because boys don't bear the children is no reason for their immorality to be condoned.

YOUTH magazine is great—keep up the good work.

—A.M./Lincoln, Nebr.

REQUEST AND PRAYER

I just finished the article on unwed mothers in the July issue. No criticism—but a request. Could you follow up with a similar piece on "unwed fathers?" Reactions from both sexes would be very helpful in dealing with the subject of pre-marital sex in youth discussion groups.

Also, pray with me that "C. R." in Parma, Ohio, either gets a new insight into youth and the gospel or stops teaching church school.

—S. E./Augusta, Ga.

BETTER PATTERNS NEEDED

I am a mother of a teen-age boy who reads your magazine and I just finished reading the July issue. There is always so much in the magazine

out our modern-day stars of TV and movies. I do not want my children growing up to pattern their lives after these people, for most of them do not have Christian ideals, and Christian ideals is what your magazine should be promoting. There are enough other magazines that have articles about the celebrities without putting them in our religious books. Why not write about our Christian missionaries who are doing a wonderful work and should be inspirational to our young people?

Also in that issue I read "The War Game" discussion with interest, for it shows that our young people are thinking. But I disagree with Wayne Men—after he says that he would not go to Vietnam as a soldier—he says, "The alternative would be to go to jail." There is a much better alternative and it needs some advertising. The Church of the Brethren sponsors an alternative service where young men (who are conscientious objectors) can give of their time doing something worthwhile instead of going into the military service. Anyone who feels that war is wrong and wants to do something else can enter alternative service.

—F. G./New Windsor, Md.

CORRECTION!

I am glad you printed my remarks (in the July issue) about the value we feel in subscribing to this well worthwhile magazine. However, I am not a Roman Catholic sister (as the sub-title said) but an Anglican one—a member of the Episcopal Church. Our order is the Sisters of the Holy Nativity with its Motherhouse in Fond du Lac, Wisc.

—M. J. (SHN)/Santa Barbara, Calif.

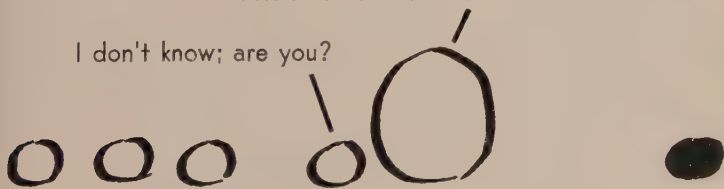
LONG HAIR DILEMMA

In your June 18 issue of YOUTH, Spencer Coxe stated a lot of truth in "The Great Hair Problem." I agree with him very much as I wear long hair. Because of my long hair I have been kicked out of several clubs, including the Boy Scouts of America. My principal at school where I'll be a senior told me not to come back unless I got it cut. My parents know why I wear long hair and they approve. I don't think anyone has the authority or right to tell me to get a hair cut outside of my parents. I've lost several old friends and made a lot of enemies with my hair, but it taught me a lot about society and life.

—J. M./Bremen, Ind.

Pssst! Is he one of us?

I don't know; are you?



Cartoon. by St. Elmo

across th



eneration



gap with

JANIS IAN

Y ROBERT SHELTON / Into the esteemed fraternity of important young writers with something to say must now be added the name of 16-year-old Janis Ian.

In the last year, the dark-haired, clever and creative Manhattan sophomore has done enough, outside her high school work, to serve as a goad and an inspiration for a lot of us. Janis has shown that you can be musical while conveying a message, commercial while being honest, a pop idol with feet on the ground. Already she has proved that there is censorship and war in the recording and broadcasting industries, if fresh proof is required. Already she has taken the often limiting form of the "protest song" and stretched its substance and content.

... If you think I'm hating grown-ups, you've got me all wrong.

They're very nice people when they stay where they belong.

But I'm the younger generation and your rules are giving me fixations,

I've got those younger generation, regurgitating blues . . . *

This is a tough, hard-shelled, defiant verse by Janis. It is only one of many moods and attitudes in her large song-bag. She can be tender, remorseful and questioning as well as condemning. But her biggest impact, her trump cards, thus far, has been to talk for one generation to an older generation.

... Her mother plays on the golf course every day

And her daddy sits at home and plays with the maid.

They've found the perfect alibi—

Stay together for the sake of the child.

Divorce don't fit; They're too young to split.

Think they're martyrs, but they're killin' the kid . . . *

Janis Ian is best known for a song that questioned attitudes about interracial dating, the hit titled "Society's Child." Before talking about that fascinating work and its equally fascinating history, let's take a look at the young woman (and I avoid the word "girl" on purpose) behind the songs.

Because so much that Janis has to say in her songs revolves around calms, self-involved or generally uncomprehending parents, one naturally jumps to the conclusion that she is a product of such a set of parents. But before the armchair psychologists rush in with first aid for her, let it be

words and music by Janis Ian. © 1967 by Dialogue Music, Inc., Alouette Productions, Inc. Used with permission.

"It's difficult being a parent, but it is also difficult being a kid."

known that Janis is mature enough a writer to be able to generalize on the life about her, not just remain confined to the circle of her own ego.

Janis Ian is the product of a sophisticated Eastern home. Her father is a music teacher and camping official and her mother a cultured, able homemaker. Even though Janis hears a lot about the problem parents of her friends and classmates, she can also report, honestly, of a "good scene" at her own home. She says:

"My folks and I get along pretty well, all things considered. We have a lot of respect for each other. They certainly don't object when I write a song against adults. But, in general terms, there is definitely a lack of communication between teens and parents. And the parents are not totally at fault. Many parents are just too involved with themselves. Let's face it—it's difficult being a parent, but it is also difficult being a kid. . . ."

Janis was born April 7, 1951, in The Bronx, New York. To keep up with her father's various jobs as a school music teacher, the family moved about quite a bit, mostly in New Jersey. Now they live on the West Side of Manhattan, from which Janis busses to the famous High School of Music and Art, a school noted for exceptionally talented and creative students.

As she was growing up, there was a lot of music around her home. Piano and vocal and guitar lessons and self-study on all of these musical disciplines were the order of the day. From the outside, to supplement the home encouragement, the greatest source of approval came to her from Broadside magazine, the modest little folk magazine published by Sis and Gordon Friesen on a mimeograph machine.

Broadside published her first song, "Hair of Spun Gold," in 1964, and introduced her at a Hootenanny at The Village Gate in the spring of 1965. There was a ripple in the audience after she sang, when it was announced that she was 14 years old. One who rippled the most was the young talent manager, Jacob Solman, who booked her earliest work and helped plan her recording of "Society's Child" and her first LP on the Verve/Folkways label.

At Music and Art, Janis is getting a good run for her nimble mind. Despite the increasing pressures to perform, cut records and produce songs, she maintains a good school average. After her class work is done, she practices guitar, piano and voice, works out a new lyric or melody, listens to all the new music she can, and does a lot of reading!

Janis has a salty, very hip, almost tough-hided way of speaking: "I don't want people to label me, I suppose 'ballad-singer' would be best, because all my songs tell stories. But ballad-singers make one thing of long flowing hair and organdy. My hair's too kinky to flow. . . . I write all my own songs. Mainly, because if your head itches, you scratch it, and I'm

SOCIETY'S CHILD

Come to my door, baby,
Face is clean and shining black as night.
My mother went to answer.
You know that you looked so fine.
Now I could understand your tears and your shame,
She called you boy instead of your name,
When she wouldn't let you inside,
When she turned and said, "But, honey, he's not our kind."
She says

I can't see you anymore, baby,
Can't see you anymore.

Walk me down to school, baby,
Ev'rybody's acting deaf and blind,
Until they turn and say,
"Why don't you stick to your own kind?"
My teachers all laugh their smirking stares,
Cutting deep down in our affairs.
Preacher's of equality,
Think they believe it:
Then why won't they just let us be?
They say

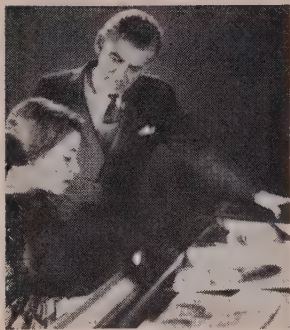
I can't see you anymore, baby,
Can't see you anymore.

One of these days
I'm gonna stop my list'ning,
Gonna raise my head up high,
One of these days I'm gonna raise up my
glistening wings and fly.
But that day will have to wait for a-while.
Baby, I'm only society's child.
When we're older things may change,
But for now this is the way they must remain.
I say

I can't see you anymore, baby,
Can't see you anymore.
No, I don't want to see you anymore, baby.

—By Janis Ian

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“I dislike kids who are so involved in being hip that they become unhip . . .”

found a fingernail. . . . I’m not out to crucify anyone, nor to spare them. I dislike kids who are so involved in being hip that they become unhip. . . .”

Although using the figures of speech of the young hippie, Janis makes it abundantly clear that parts of that scene are not for her: “If you’re a pothead or an acid-head, you only meet other potheads and acid-heads. With drugs, the only person you’re involved with is yourself. It’s a very depressing and destructive scene.”

Every time that Janis starts to sound off, in music or in conversation about some social or generational issue of our time, one begins to measure her up as a youth spokesman, a national leader, a flag-bearer. But she already understands the dangers of that for herself, or for any of the heroes cults that operate in show business or in sports. She flails the whole process of making gods out of teen heroes in her blistering song, “New Christ Cardiac Hero.” The song points out that change and too many burdens and too little responsibility can turn “yesterday’s preacher” into “today’s bikini-beacher.”

Janis’s career could not have started more dramatically than it did, with her first recording, “Society’s Child.” Her recording director was George (Shadow) Morton, a knowledgeable man in the pop-music jungle, whose earlier group, The Shangri-Las, were three New York teen-age girls who often sang of the communication problems between children and parents.

With an excellent little studio band behind her, Janis sang her heart out in a session last summer that turned “Society’s Child” into a musical genre as well as a direct challenge to the record and broadcasting businesses. When the independently-made recording was finished, it then became a problem of finding a record company with the courage or vision to release it. The rejections came in, time after time, all indicating that it was too controversial or, an easier way of stating it, “not for us.”

Finally, Verve/Folkways decided to take the plunge, and also decided to try and capitalize on the implicit controversy of the song. In its tightly woven narrative, the song tells of a young white girl revealing that society’s pressures are forcing her to terminate her friendship with a Negro boy. Parents and teachers disapprove of the relationship and finally the girl-narrator takes the easiest way out, herself, saying she is simply not strong enough to fight the external pressures. She, too, is society’s child.

Despite initial critical praise for the recording, in music trade papers, the song strangely failed to get onto many radio stations. Perhaps it wasn't so strange at all, but just an indication that there is truly a censorship, a set of shadowy standards, stubborn attitudes toward records that are potentially controversial. And, as you all know, if a recording does not get played on the air widely, its chances of being a hit are very slim.

In some isolated cities and towns, "Society's Child" was played heavily, and sold well last fall. But the big stations of Los Angeles and New York somehow wouldn't play the disk and said it wasn't popular enough. This seemed very odd when, eight months later, the record burst out all over the country nationally and the same stations suddenly "discovered" Janis Ian and "Society's Child."

Although a few critics, such as Richard Goldstein and myself had been praising Janis and "Society's Child," the real break-through came on a CBS-TV hour special, "Inside Pop—The Rock Revolution" in April. On the show Leonard Bernstein, the composer and conductor of The New York Philharmonic, singled out the song and the singer for special praise during his 25-minute-long defense of the new pop music. It was as strong a boost for any new singer or her recording as veteran observers could remember on any national TV show. Verve/Folkways backed it to the hilt with publicity and promotion, and, in short order the once too controversial, hot-to-handle "Society's Child" was racing up the hit record charts.

Just to let anyone think that Janis is a one-song composer, her first LP proves many facets, the incredible subtleties of her writing and her performance. The voice is true, sure, uncomplicated or unaffected. It has that quality of longing that will understandably find sympathetic ears among American and British teens.

With one major single and one LP behind her, Janis, at 16, is just getting started. As to the big questions, the big issues of American life and youth's part in it, Janis Ian will certainly be spending many years trying to find answers and points of view. But when she writes, and sings, there is the feel of authority and surety that tends to nucleate followers, more than fans. As what may be called "the thinking man's teeny-bopper," Janis Ian captures the ear, the heart and the mind of not only her contemporaries, but adult listeners as well.

Armed with her guitar, a stunning voice, a gift of language, some clear thinking and the courage to raise questions, Janis Ian can be expected to move to the head of the curious movement that is amalgamating poetry, music and social philosophy. That movement, as we have already seen with Bob Dylan and Simon & Garfunkel, is important. So, too, is Janis Ian.

ERT SHELTON / A nationally known music critic, Mr. Shelton writes his third in a series of essays for YOUTH magazine.

Launching a button campaign

EDITOR'S NOTE: Since everybody is talking about power these days, we'd like to get into the act on your behalf by promoting discussion of two types of power—the power of youth and the power of faith in God.

Don't be too quick to underestimate your power as youth today. A quick glance through this issue of YOUTH shows the potential impact of teen-age volunteers in the ghetto, of a high school witness before Congress, of an adolescent British model, and of a young feminine folk singer. You've got energy, insight, idealism, knowledge, and talent that is unique for your age, plus a timing that is also unique. No matter who you are and where you live, you have power because you are you today!

Don't let anyone treat you less than human! When we are tuned in to a bigger perspective on life, we are more likely to rise above our animal instincts and perform as humans were meant to be. And that's where man's idea of God comes in. God's far from dead. We're the ones who have given up on him. Whenever the church has failed to be relevant, it is not God's failure but ours. When people reject honest probing into questions of faith, it is not that God is false but that the believer's faith in him is phony.

How do you get people talking about the power of youth and the power of faith?

Try a button with a slogan. They're great conversation starters.

If you're interested in giving it a try, we'll send you free one of the buttons shown here. The slogans available are as follows:

- ☐ YOUTH POWER
- ☐ SHARE YOUR YOUTH
- ☐ YOUTH IS YOUTH
- ☐ YOUTH IS
- ☐ JUGEND IST JUGEND
- ☐ WRITE YOUR OWN THEOLOGY HERE
- ☐ WISE UP, O MEN OF GOD
- ☐ WE BELIEVE IN LIFE AFTER BIRTH

Simply let us know which slogan you want, your name and address, and send the request to: YOUTH BUTTONS, Room 219, 1505 Race Street, Philadelphia, Pa. 19102

Remember: Only one free button each!





Paraphrase on Psalm 30

In a world where there are people who assume
You no longer exist,
I am compelled to proclaim Your praises, O God.
I cannot define nor describe You,
But I know by personal experience Your power
and presence in my life.
There was a time when I screamed, "Good Lord,
where are You?"
Then You touched my despairing soul with
healing,
And You delivered me from my private little hell.
Thus I shout God's praises
And exhort all who know Him to do the same.
There are times when I feel God's anger,
But I know that His concern and love for me
is eternal.
And my nights of despair resolved into the
dawn of new joy.
There was a time when I thought I was secure
amidst my material accumulations.
However, they gathered like a cloud to blot
out the face of God,
And I was left empty and unfulfilled.
I finally came to my senses and returned to You,
O God.
"Lord," I said, "my well-deserved damnation
would also be a loss to You.
I cannot praise You from the pits of hell
Or proclaim Your loving-kindness out of the grave
of eternal death.
So have mercy, Lord, and help me out of this
tangled web."
And You turned my griping into gratitude,
My screams of despair into proclamations of joy.
Now I can explode with praises,
And I will spend eternity in thanksgiving to You.

from Good Lord, Where Are You?
Prayers for the 20th Century based on the Psalms
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